THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

April 8

1947

VOLUME LXVI - No. 7

After this manner therefore pray ye: "Our Father which art in heaven . . ." Matthew 6:9

RELIGIOUS NEWS SERVICE PHOTO

Through an error, the editorial "Fundamentalists Pray for a Luther," WITNESS Number 6 (March 25), page 88, appeared over the initials J. H. C. F. Dr. M. Sommer was the writer.

Concordia College at Moorhead, Minn., has received a gift of $60,000 for a new music hall from Mr. Alfred Hvidsten, Stephen, Minn., and members of his family. The understanding is that additional funds will be secured to complete the $100,000 needed to finance the project. The school now has a $400,000 men's dormitory under construction.

St. Mark Ev. Lutheran Church, McKees Rocks, Pa., not only has a German and an English service every Sunday morning, but recently began to print also a German version of its Sunday bulletin, *The Messenger,* under the title *Lutherischer Kirchenbote.* The Rev. H. Poellot is the pastor of the congregation.

Christ Church of Webster Groves, Mo. (the Rev. Geo. Luecke, Jr.), had the unique experience of having the same clergyman (Dr. M. S. Sommer) preach the golden jubilee sermon on the same text which he expounded when he preached the first sermon at the opening of this mission fifty years ago, 1 John 5:4.

Immanuel Lutheran Church, Houston, Tex., a congregation of about 800 communicants, has an Adult Bible Class with 207 members enrolled. On Sunday, March 16, 199 were present. At times there are as many as thirty visitors in addition to the regular members. The Rev. E. E. Miertschin is pastor of the church.

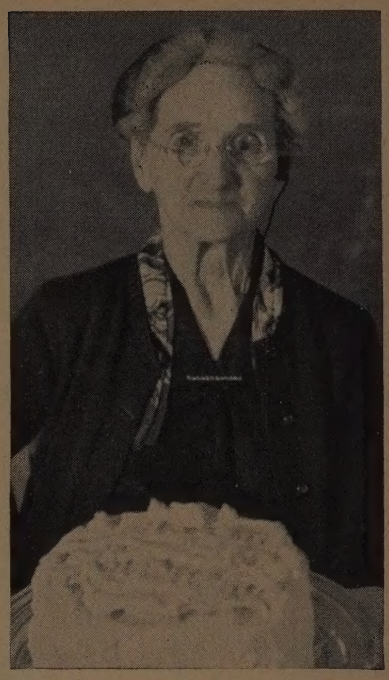
A cable from Jerusalem, Palestine, announced the arrival of Church-Craft's expedition, including Dr. Wm. Arndt, in the Holy Land after a brief stay in Egypt. Further word in the near future is expected to bring information about the success which the group is having with photographing scenes in the land of the Bible.

Another scene from the Gospels modeled in wax by the Italian sculptor D. Mastroianni furnishes our frontispiece.

One hundred sixty English District churches will receive an estimated 2,350 adults and children into church membership through confirmation from Palm Sunday to Pentecost of this year. The largest single class is that of 105 adults and children who will be confirmed on Palm Sunday at Hope Church, Chicago, Ill., the Rev. J. A. Leimer, pastor. The next largest class of adults is that of Redeemer Lutheran Church at Fort Wayne, Ind., the Rev. Erwin Kurth, pastor, where thirty-five are being prepared for confirmation.

In 1946 the Northern Illinois District Office at 77 W. Washington St., Chicago, Ill., mailed 12,453 pieces of first-class mail, 6,826 postal cards, 4,918 circular news letters, 567 packages, and 43,315 Stewardship Bulletins, an aggregate of 68,079 pieces of mail. Approximately 492 meetings were held in the office suites, not counting more than 1,000 interviews. A conservative spot check reveals that about 4,800 telephone calls were received and approximately 3,800 were made. Nevertheless these figures represent only a fraction of the amount of work cleared in and through this District office. Four regular and two part-time girls are employed in the office.

Miss Emma Kalies, oldest member of Trinity Lutheran Church, Westville, Ind., recently observed the eighty-third anniversary of her birthday, an occasion of which the ladies' aid of the congregation took special note. The congregation had reasons for feeling grateful to Miss Kalies



Miss Emma Kalies

for the services she had rendered by assuming the task of keeping the several houses of worship occupied by Trinity Lutheran Congregation clean by herself and without fail for three quarters of a century. Even though recently this task has been turned over to the newly organized Altar Guild, Miss Kalies still acts as supervisor. She has also for many years furnished the altar decorations from her garden from early spring to late fall.

The eighteen children shown on the picture were baptized at Cross Ev. Luth. Church, Milwaukee, Wis., on Jan. 26, 1947. All came from the neighborhood and were gained through the Christian day school and the Sunday school. The two pastors of the congregation appear with the group, the Rev. R. J. Lillie at the right and the Rev. F. A. Hertwig, Jr., at the left

The Rev. E. C. Fackler, pastor of St. Andrew's Lutheran Church, Detroit, Mich., has been preaching the Gospel at the Wayne County (Michigan) Jail for twenty years in addition to serving his own congregation. The *Detroit Times,* in the isssue of March 2, took note of the pastor's long service to prisoners. The *Detroit Lutheran,* in reporting an interview with Pastor Fackler, states that he met very few prisoners at the jail who are Lutherans. Pastor Fackler has been serving only the men at the jail. Of the women to whom the institutional missionary, the Rev. O. Turk, ministers Pastor Fackler says: "I'm scared of them."

G. V. S.

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THE LUTHERAN Witness

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Editorial

Bring Forth Fruits

One cannot but be impressed by the concern which the ancient Church had for its catechumens. The Sunday after Easter is called *Quasimodogeniti,* from the opening words of the Introit, "As newborn babes," with reference to the catechumens who had been baptized, confirmed, and received their first Communion. They should desire the sincere milk of the Word. In the Epistle they are reminded of the foundation of their faith: "He that believeth that Jesus is the Son of God." By that faith they must overcome the world. That faith rests on the resurrection of Jesus Christ from the dead (Gospel), a faith that must be certain: "Blessed are they that have not seen and yet have believed," and a faith that must bring forth good fruits from day to day. For this kind of lively faith we need to pray for ourselves and also for the newly confirmed in the Church:

Grant, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's resurrection may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation; through the same Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

When Will Our People Learn?

"Out-of-town Lutherans attending Lutheran churches in Detroit hear the same Law and Gospel sermons as their pastors deliver, sing the same hymns, join in the same prayers, and follow the same order of service, with only a few variations. They benefit by the service attended, but, greeted only by the pastor as they leave the sanctuary, they return without having received the handshake of a fellow Lutheran or the friendliness of an after-service chat with other worshipers. They miss the smile and welcome-wishes so customary in their home congregations." "These words," says the *Detroit Lutheran,* "are the combined opinion of a Lutheran young man, of a Lutheran young lady, and of a Lutheran middle-aged lady from other States who attended services here recently and seek to transfer their memberships to local Lutheran congregations. Such words, if spoken by Lutherans, must be more severe and forceful than if they come from the lips of a non-Lutheran who visits one of our church services. Does he or she go away without a greeting or without an invitation to return to worship again?"

Again and again we hear the complaint that visitors at our Lutheran church services receive a cold reception, be they fellow Lutherans or non-Lutherans, be they in Detroit or any other city, town, hamlet, or country place where we have a Lutheran Church. Some visitors like to come and go unnoticed, but the great majority like to be spoken to. After all, our Lutheran church members like to see visitors at their church services. Why not speak to them? Tell them that we are delighted to have them with us; ask them to come again. A friendly word, a friendly smile, and a friendly handshake will go a far way to make the visitor feel welcome. When will our people learn?

J. H. C. F.

Northwest Dedicates a New School

The vigorous forward movement in missions and education which has characterized the work of our Oregon and Washington District in recent years is illustrated in the dedication of Memorial Lutheran School at Twin Falls, Idaho. This school contains two classrooms, excellently equipped and furnished down to the installation of an "electric eye to regulate even lighting of rooms to save eyesight and save electricity, too," school telephone, bulletin boards, pianos, electric range, and other equipment to facilitate the hot-lunch program. We are mentioning these details to show what a young congregation (the congregation has grown from 135 communicants in 1945 to 533 in 1947) far from the center of Synodical affairs will do when it makes up its mind. The school was authorized only in the fall of 1945. It is a memorial to the young people of Immanuel Church who during World War II wore the uniform of their country. No wonder one of the members, Norway-bound in mid-ocean radioed, "Thank God for our fine school."

G.

Profanity and Vulgarity

There are those who classify all vulgar speech as cursing and swearing, and there are others who excuse vulgar and profane speech because it is not to be classified as cursing and swearing. Church members should know exactly what cursing and swearing is. The Catechism explains it, but many do not remember what they were taught. Cursing is the opposite of blessing. He who wishes another person misfortune is cursing him in his heart, whether he uses the words or not, and he who actually expresses his ill will towards another or calls upon God to bring misfortune upon another, he is both cursing and using God's name in vain. Swearing is entirely different; that is calling upon God to testify that you are speaking the truth. A false oath is classified by the Government as perjury. But even when a person does not actually curse or swear, his speech may be objectionable because it is profane and vulgar.

Christians should remember that the Lord does not only forbid cursing and sinful swearing, but the Lord also commands us: "Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," Phil. 4:8. And the Scripture also commands us: "Let no corrupt communication proceed out of your mouth, but that which is

good to the use of edifying, that it may minister grace unto the hearers," Eph. 4:29.

From little up children are to be trained to avoid filthy, profane, and vulgar speech. True, these little ones will hear this disgusting speech, and some may repeat it, but they must be trained to avoid it. Even though some expressions are not to be classified as cursing and swearing, if they smack of the gutter and carry with them an ill odor, we should flee from them. It is the duty of parents and teachers to give a good example and to aid the young in acquiring clean speech and that which is "of good report." S.

Words Are So Important

A columnist calls attention to the fact that so few people recognize the importance of words. That is because people do not read the Scriptures. The Bible makes much of words. It tells those who sin through their words: "Out of thine own mouth will I judge thee, thou wicked servant," Luke 19:22. God threatens to tear in pieces those who sit and speak against their brother and defame their fellow man. On the other hand, God praised the words of the Syrophoenician woman because they were the expressions of such a wonderful faith. He praised the words of the centurion of Capernaum because his words expressed greater faith than Jesus had found in Israel. Jesus praised Peter for the words by which he confessed Jesus to be the Christ.

One of the heathen writers of Greece has given us the fable which tells us that the best in man and the worst in man is the tongue, meaning that through words we do the most good and through words we can do the most harm. Even worldly wisdom taught Oliver Wendell Holmes to say:

> If wisdom's ways you'd wisely seek,
> Five things observe with care:
> Of whom you speak,
> To whom you speak,
> And how and when and where.

How glad father and mother are when they hear the youngster begin to speak! Then is the time to train them at once to use these words, which can do so much harm and do so much good, properly and in a God-pleasing manner. S.

Subscription List

The Editorial Staff is pleased to report another unusual growth in the list of its subscribers. The LUTHERAN WITNESS is now printed in an edition of 291,000.

The corresponding figures for 1946 are 238,126, and for 1945 228,561.

We wish to extend our hearty appreciation to the subscription agents and particularly to our pastors, without whose active support this remarkable record of subscriptions could not have been achieved. Our desire is to remain worthy of such confidence and to do our work in a manner which will be pleasing to our Lord. THE EDITORS

The Swedes Are Studying Luther

A noted Swedish writer, Hjalmar Lindroth, has called attention to the fact that the Swedish clergy, also the professors at the universities, are studying Luther with increased interest and diligence. He states that however much some may imagine themselves above the attentive and careful study of Luther's writings, the Swedish clergy are convinced that since the days of the Apostles no one has possessed and taught the Christian doctrine with more clearness, thoroughness, and simplicity than Martin Luther. He declares that we might call the present devoted study of Luther in Sweden a Luther-Renaissance, that is to say, a renewed, reborn, lively, and devoted study of Luther's writings. Would that the clergy of other countries followed the example of these Swedes! That is what we also in the Missouri Synod should do. The Lutheran Church in America today is facing dangers, too many to be mentioned here. We should revive the slogan: "Back to Luther!"

One chief requirement for those who would escape the pitfalls of these "evil days" is the renewed, devoted, earnest study of Luther's writings, especially his catechetical writings. There is scarcely any religious heresy or humbug which Luther has not victoriously refuted. Moreover, he has also taught Scriptural truth with remarkable care to distinguish between what is most important and what is less important. None of us should fail to appreciate and to use this precious gift of God to His Church. S.

The Risen Lord's "YE—YOU"

By AD. BEHNKE, St. Louis, Mo.

How well we remember the majestic words of the Great Commission: "Go YE, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded YOU." Matt. 28:19-20.

"YE — YOU" are the Christians; they are called to "disciple" the world for Christ. They need not and they must not in any manner depart from the eternal truths which the Head of the Church has committed unto them for the safe building of His Church until His final advent. There are no substitutes for His Law and Gospel. His Law teaches man due knowledge of his sin; His Gospel works and preserves joyful, saving faith.

"YE — YOU" could not possibly include such as have not tasted and seen that the Lord is good. Why, such could not agree even to teach the true intents of God's Law. Their only possible or near possible agreement would be on the divine commandment: "Honor thy father and thy mother." Ex. 20:12. In interpreting all the other commandments of God's Law they would be far, very far, apart. I would that you make the test to prove for yourself the correctness of this my statement. And, as to the Gospel, they could never lead others to the Christ of God. Spiritually blind cannot lead spiritually blind. Their Christ, if at all they accept one, would be a mere man, a good man, a great religious teacher, a martyr — and what not! Only not true God and true man, the only Redeemer and Savior.

"YE — YOU" includes every member of the Christian Church. But where is the Christian Church? Not in ecclesiastical pomps and parades, not in numerical growth and strength, not even in orthodox creeds, but, as Luther correctly puts it also in his explanation of the First Petition of the Lord's Prayer: "When the Word of God is taught in its truth and purity and we, as the children of God, also LEAD A HOLY LIFE ACCORDING TO IT." Having, preaching, and teaching God's Word are necessary, but unless we in gratitude LIVE THAT WORD, we are castaways. In our lives we must show forth the sanctifying, saving power of God's Word.

"YE — YOU," it would be a good thing if the entire visible Christian Church were ONE. That it is not THAT, let no one fault Jesus and His

Word. Oh, how fervently Jesus prayed for that ONENESS! Read the entire 17th chapter of St. John's Gospel. Ponder this petition in His prayer: "Father, that they ALL may be ONE." John 17:21. The painful and disturbing divisions within the visible Christian Church are the results of not abiding in the truth of God's Word. Within the visible Christian Church individuals have risen, and still rise, purposing to force through the sieve of reason the eternal truths of God; if not ALL of them, yet some of them. Then, too, the battling goes on to place alongside the Word of God with equal rights the traditions and decrees of men. Herein we find answers to why the "YE — YOU" are divided into over 225 denominational units; herein we find answers to why "discipling" the world for Jesus is so slow at home and abroad. What an offense!

"YE — YOU," by God's grace alone we belong to that blessed number. What shall we do while it is still the day of grace for this poor, sinful world? Surely, that God rule out foolish pride from our hearts and lives. Surely, that we do not speak or act THIS part of God's Prophet Elijah: "O Lord, take away my life; for I am not better than my fathers." — "I, even I, ONLY am left." 1 Kings 19:4, 10. God proved to him that there still were many in Israel who did not bend their knees to Baal. God knew them. God urged him to continue his blessed work in Israel and leave success to HIM. And that God would have us know and do as long as we are here on earth. Elijah did not compromise truth; neither should we.

Just at the present time again large Christian denominations within the visible Christian Church are accepting a "union" without "unity." It is receiving the plaudits of men. Their action reflects the familiar "United we stand — divided we fall." But will truth stand in such "union"? It will be sacrificed. Error is cruelly intolerant. In the end that light of the Gospel which such denominations still have in a measure will gradually flicker out.

"YE — YOU," God strengthen us to witness against any and every error of doctrine and practice. Only let us witness in love, wisdom, and patience. If in so doing we must stand alone, then let us humbly stand alone, commending ourselves to Him who surely knows His own and will safely keep them, whether they be in rich or in poor pasture.

We know what God demands of us. Let us stand in His strength alone. Be assured also that the Great Shepherd knows His sheep. Trust His loving, protecting care. Look forward with joy to the eternal day we shall know and be together with all included in the "YE — YOU" of the risen Redeemer.

CENTENNIAL CALL III 1847—1947

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake!"

We are celebrating the Centennial of our Church. Our celebration must give all glory to God. That means:

OUR CENTENNIAL CELEBRATION MUST GLORIFY THE NAME OF GOD TO OUR WORLD!

How can we glorify God's name? How can ordinary people do this? The name of God is the meaning of God — His love to men in Christ Jesus. What can we do to make God's name great?

WE GLORIFY GOD'S NAME ONLY THE WAY GOD GLORIFIES IT: THROUGH HIS TRUTH.

God's glory is what people see of God. God registers on people's minds through His truth.

God showed Himself to men in Christ the Truth — and men could see that God loved them and redeemed them. God brings His Truth to men in His Word, in which He tells of His will and Being, and tells of Christ.

God not merely shows His glory to people, but He wants it to take hold of them; He wants to be at work in them!

Jesus Christ, the Truth, not only showed God to men, but He saved men, He reconciled God and men. The Word of God through the Gospel of Jesus Christ not only informs people about God, but it makes them God's children through a second birth, it reconciles them to God, it equips them for godly living.

OUR CENTENNIAL IS GODLY WHEN IT PUTS US TO WORK GLORIFYING GOD'S NAME

SO THAT PEOPLE see and hear of the living God and Jesus Christ whom He has sent — SO THAT PEOPLE actually become the children of God and live that way.

LORD, UNTO THY NAME GIVE GLORY, FOR THY TRUTH'S SAKE!

Laymen in Church Affairs

By JOHN H. C. FRITZ, St. Louis

Under the caption "Laymen in Church Affairs" the *Christian Century* printed a long editorial, prompted to do so by an article by Stanley High and the responses received. I shall first quote a few excerpts from that editorial and then add my comments.

"Nor is Protestantism 'preacher-ridden' in the sense that its laity are held in subjection or in any degree of repression by the clerical assumption of unwarranted prerogatives. Every minister in Protestantism desires nothing so much as to see his laymen participate actively and intelligently in the affairs not only of the local church but of the general church. . . . Why, then, do not the laity assume their share? The answer will seem hardly less than brutal in its frankness, but we shall not face the problem at all if we are satisfied with any answer short of the absolute truth. The honest truth is that the laity, by and large, do not know enough about the Christian faith and the Christian church to enable them to participate responsibly and intelligently in directing the ongoing life of the church. They have the intelligence, but they have not the knowledge — such knowledge as laymen ought to have. Protestantism has not been creating a laity competent to carry the lay responsibility upon which the very life of Protestantism depends. . . . The Protestant laity are not shackled by 'clericalism.' Nor does their inertia indicate any lack of devotion on their part. They would greatly like to share in the wider affairs of the church, and the reason they do not do so is that they do not know enough about the church to take their lay responsibility in its larger life. . . . The strength of Protestantism, in the last analysis, can be measured only by the degree of intelligent participation of the rank and file of its laity in the total ongoing of the Christian enterprise — the total life of the local church and of the general church. The present weakness of Protestantism lies in the fact that the great mass of its laity are so pitiably uninformed and unaware of the problems, tasks, issues, trends, projects, and the hopes and fears that engage its ordained leaders."

The editorial then quotes Mr. High, saying: "I venture the assertion that there is not a single proposal for church unity [union] now being considered that an assembly of representative laymen of the denominations involved, convened under non-clerical auspices, and with the issue uncomplicated by clerical treatment, would not speedily vote through." To this the *Christian Century* says editorially: "Mr. High's suggestion, if taken literally, would be disastrous. It might result in a vote for unity [union], but it would not result in unity. No intelligent layman would entertain it for a moment. It is folly to imagine that if you could just get rid of the clergy, you could solve the church's problems with simple directness. . . . The problems of the church cannot be solved by dispensing with the clergy or by throwing theology out of the window. What is needed to speed up the movement for Christian unity and every other progressive movement in Protestantism is to mobilize behind its ordained leaders the powerful support of a laity that knows the inwardness of the problems with the kind of knowledge that laymen can attain and should be eager to possess. Few laymen can become expert in these matters. Preoccupied with other vocations, they set apart and ordain their clergy to the special vocation of Christian leadership. But this does not release them from their responsibility to be informed and intelligent with respect to the matters which occupy their leaders."

From these quotations we learn that not only in the Missouri Synod and in the Lutheran Church as such but also in other church bodies the question of lay activity is being discussed and that the blame for a lack of lay activity is laid at the door of the clergy.

In our own Synod we have over 200,000 voting members, all men, and not even 4,000 names on the clergy list. To our synodical and District conventions our congregations send not only pastors but also laymen. The official boards in our Synod and Districts are made up of pastors and laymen. In our local congregations the laymen constitute the governing body of the congregation. The congregational meetings are as a rule poorly attended. When there are a hundred on the roll, an attendance of fifty, forty, or even thirty may be expected. Why are not the others there?

We have laymen who are well indoctrinated, take much interest in the affairs of their local church and of the church at large, are well informed and are able to fill important and responsible positions and to judge in matters, both doctrinal and practical, that are presented. These we have, perhaps, in a larger percentage than other denominations. However, many of our laymen are not well indoctrinated and well informed; they take little interest in church affairs, especially as far as the church at large is concerned, and they are not active in the work of the church. *This we much deplore.*

We are writing these lines not by way of complaint, but in order to encourage our laymen to take a greater interest in the affairs of the church and to show forth a greater activity. That, however, necessitates that our laymen know the doctrines of the Church, or in other words, know their Bible, attend the church services regularly, also the congregational meetings, and read the church papers.

In church affairs, as in politics, there are many who sit on the side lines and criticize, but themselves do not make any move to improve or change a bad situation by informing themselves and then acting intelligently and rightly. And there are always those who think they know but know not. And when these talk and act, they work harm instead of good. A little learning is always and everywhere a dangerous thing.

Finally, our lay people, both men and women, should have the confidence in their pastors, whom God has given them, that these are conscientious in their spiritual leadership, not seeking their own selfish interests but the spiritual welfare of the flock which God has entrusted to their care.

'Tis Springtime in My Soul

And now from winter's sleep the buds are stirring,
Awakened by the sun. Each petal, blade,
And stem is touched by springtime's quickening power,
To blossom forth in fragrance and to lade
The orchard trees with wholesome fruit.
'Tis springtime!
A laughing breeze — a flash of whirring wing
In wooded dell — white clouds above me sailing:
'Tis springtime, O my heart! Be glad and sing.

And so the Spirit's touch and quickening power
Has wakened me to life and love and song.
My heart, renewed with strength and filled with courage,
Now heeds the Savior's call. To Him belong
My talents, bearing fruits of willing service.
I grow in grace to do the Father's will.
'Tis springtime in my soul. I love my Savior.
My heart is glad. Why should my voice be still?

St. Louis JOHN M. RUNGE

That New Bible

By OSCAR E. FEUCHT, St. Louis

I am not referring to any new translation of the old Bible into modern, fluent English. I am thinking of that new Bible which you received as a birthday gift or which was presented to you by loving friends on the day of your admission into full communicant membership. Perhaps it has a fine leather binding and gilt edges, with a thumb index to help your memory along in finding the sixty-six books. Your Bible, you know, is not one book, but a library. Bibles are nice to have. No home should be without one. "Is there a Bible in the house?" is a question you will want to answer yes. For, somehow, you do not want to be classified as unreligious. But someone has rightly said: "A Bible which is not read is no Bible at all." It might just as well be a set of covers filled with blank pages.

That new Bible was given to you for daily use. It is not merely to come into use when a verse of comfort is to be found to go into a letter to a friend who has lost a relative by death. It is not given you to be used only when you are asked to look up some references in Bible class or in the discussion of a topic at the society meeting. Your new Bible was given to you to be used as daily food, as bread and as honey, as milk and as meat. The Bible refers to itself with just these words. It is more than a book in which we can find the proof for the rightness of our faith and win an argument. More important, it is to feed our souls. It is to make us Christian men and women with character. It presents to us many great men and women, who are a pattern or a warning to us. First and always you are to find Christ there. You will let the Light of the world into your life when you seek Christ wherever you read in that new Bible.

It is very important that you use the new Bible the day you receive it and each succeeding day without fail. Perhaps you have never read directly in the Bible, day by day, outside of family worship. A new habit must be formed. It is formed by praying earnestly for God's help and then holding to a reading plan — and not permitting an exception to your plan until a habit is established. A Bible doesn't read itself. It takes a living person to open it and read it with a purpose. Go to your Bible each day with this question: "What message has God for me today?" This will guide you to a fruitful meditation. It will help you get the food in your Bible.

You will now ask: "Where shall I begin? The Bible is such a big book." Read a short selection from one of the Psalms to put yourself in the right mood. The Psalms were given us for that purpose. Use your favorite Psalms. Be sure to read often Psalm 19 and the twenty-two sections of Psalm 119. Then turn to the book you intend to read. Begin with a short book, such as the letters of Paul to Timothy, or the Epistle to the Philippians. Having read one of these, proceed to a Gospel. St. Mark's Gospel is short and full of action. It shows your Savior at work. The word "straightway" appears many times. It means "immediately" and is characteristic of this Gospel. The Book of the Acts of the Apostles should be next on your list. Read it as though you had never read it before or heard any of its stories. Day by day see how much you can discover that is new. Having read your portion for the day, a whole chapter or a part of a chapter, be sure to "pray it in." By that is meant, build the thoughts and teachings of the section you have read into a prayer for yourself. Ask God to help you believe, speak, live, and do the will of God which has come to you out of that Scripture passage.

Perhaps you have committed to memory many fine Bible verses and remember where they are quoted in your Catechism and how well they prove some Christian doctrine. That is a most important use of the Bible. Now you should discover those texts in their setting and begin to understand the teachings of a whole chapter or of a whole book. Eventually you should learn how to analyze each chapter of a book, finding the chief verse, the key doctrine, the main characters, and what the chapter has to say to you.

All Scripture is given to "thoroughly furnish" the house of our lives. It is given to instruct, to admonish, to guide, to inspire us. By means of the Bible the Holy Spirit creates the saving faith and sustains it. The Bible guides to righteousness of life and nobility of character.

Many centuries ago there lived in the city of Milan, Italy, a young man who was seeking the truth. He had a Christian mother, who was deeply concerned about his spiritual training. But there came a time when he left home and tried the ways of the world. He also explored the writings of many heathen teachers. But his heart could find no rest. One day he heard some children at play in a neighboring garden. They were singing two Latin words: *Tolle, lege,* which mean, "Take and read." He acted on the suggestion of their song and took up the New Testament lying on a bench near by and began to read. His eye fell upon a passage in the book of Romans. Those words opened the heavens to the reader and remade his whole life. This young man was Augustine, who later became a bishop of the Church in Africa, a great expounder of Scriptures and one of the greatest leaders the Christian Church has had since the days of the Apostle Paul. One verse of Scripture changed a whole life.

There is another man, whom you know better. He also was changed by a verse of Scripture. He found it in the same book. It was Rom. 1:16-17: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. . . . The just shall live by faith." This verse not only changed a man and made him a new creature in Christ; this verse changed history. That man was Dr. Martin Luther. The full meaning of that passage moved Luther to other discoveries in the Bible and led to the Protestant Reformation. You are a Lutheran Christian because a man over 400 years ago read a certain verse in his Bible and learned what God was saying to him and to all men in that verse.

That same Bible has changed the lives of millions of people. It has changed nations and peoples. It will change you, day by day, and make you what God wants you to be. It will give you joy and power. It can do for you what no other book can do for you.

That new Bible—take it and read it. Read it daily until a habit is formed. *Tolle, lege.*

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors

"A Friendly Invitation"

By W. G. POLACK for the Staff of the "Lutheran Witness"

In the issue of Nov. 19, 1946, we commented editorially on the resolution adopted by the American Lutheran Church at its convention in Appleton, Wis., with special reference to the Doctrinal Affirmation. We expressed the opinion that the resolution, quoted in full in that issue, expressed "a very evident and sincere desire on the part of the American Lutheran Church to achieve true Lutheran unity."

In our issue of Dec. 17, 1946, we discussed the action of the American Lutheran Church on our Unity Resolutions of 1938 and stated that the "setting aside of the Doctrinal Affirmation leaves the *status quo* as of 1938." *

In substantiation of our editorial conclusion we read with deep appreciation in the *Lutheran Standard* of the American Lutheran Church, March 22, 1947, under the heading "A Friendly Invitation," that the Fellowship Committee of that body has extended an invitation to our Committee on Doctrinal Unity to meet with it, as soon as a meeting can be arranged, for the purpose of answering the question: "What practical steps can be taken to demonstrate in action, life, and practice the measure of unity which now exists?"

Our readers will be interested to see the complete text of the statement relative to the Missouri Synod issued by the A. L. C. Fellowship Committee, which contains the invitation just mentioned:

The Committee on Intersynodical Fellowship of the American Lutheran Church was charged by the American Lutheran Church at its convention in Appleton to "explore the measure of agreement we have with other Lutheran bodies and to further such agreement toward the goal of true unity."

In furtherance of this duty laid upon us and in view of the forthcoming synodical meeting of the honorable Synod of Missouri, our Committee adopted the following:

1. Our Committee is bound by and herewith reiterates the position formulated in the resolution adopted by the American Lutheran Church in 1938, to wit:

"That we declare the Brief Statement of the Missouri Synod, together with the Declaration of our Commission, a sufficient doctrinal basis for church fellowship between the Missouri Synod and the American Lutheran Church.

"That, according to our conviction and the resolution of the Synod of Missouri, passed at its convention in St. Louis, the afore-mentioned doctrinal agreement is a sufficient doctrinal basis for Church-fellowship, and that we are firmly convinced that it is neither necessary nor possible to agree in all nonfundamental doctrines. Nevertheless, we are willing to continue the negotiations concerning the points termed in our Declaration as 'not divisive of Church-fellowship,' and recognized as such by the Missouri Synod's resolutions, and instruct our Commission on Fellowship accordingly."

2. We earnestly reaffirm our conviction that no intervening discussions which we have had with the Committee on Doctrinal Unity of the Synod of Missouri have revealed any fundamental doctrinal difference in the understanding of the Lutheran Confessions that forbid entry into pulpit and altar fellowship with the Missouri Synod.

3. Our Committee's concurrence in abandoning efforts to secure the formulation and adoption of the Doctrinal Affirmation which underwent several revisions is based on the following considerations:

a. We hold that the slight divergencies in language and point of view between the Brief Statement and the Declaration all lie in areas where there exists an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God.

b. We further hold that to make the production of a unified statement of the sort contemplated in the Doctrinal Affirmation an absolute *sine qua non* of Christian fellowship constitutes a threat to evangelical liberty of conscience by demanding a degree of uniformity in the statement of Christian truth that is incompatible with the Scriptures and with strict intellectual candor.

4. In accordance with the foregoing sentiments we are happy to make the following suggestions:

a. That we have a joint meeting with the Committee on Doctrinal Unity of the Missouri Synod as soon as it can be arranged for the purpose of answering the question: What practical steps can be taken to demonstrate in action, life, and practice the measure of unity which now exists?

b. That we express our willingness to make available to the proper floor committee at the 1947 convention of the Synod of Missouri several representatives of our committee in order to make personal conference possible.

The reader will note that in this resolution there is again an unequivocal acceptance of the Brief Statement together with the Declaration of the American Lutheran Church as "a sufficient doctrinal basis for Church-fellowship" and also a frank acceptance of our 1938 resolutions on this point. Likewise, the assertion that it is "neither necessary nor possible to agree in all nonfundamental doctrines" is followed by the statement: "Nevertheless, we are willing to continue the negotiations concerning the points termed in our Declaration as 'not divisive of Church-fellowship,' and recognized as such by the Missouri Synod's resolutions, and instruct our Commission on Fellowship accordingly."

We would remind our readers that our former Committee on Lutheran Union as far back as Dec. 8, 1939, declared its agreement with the position stated in the last sentence, and that the Faculty of Concordia Seminary, St. Louis, on the request for an opinion in the matter said under date of May 8, 1944: "We believe that the position voiced in the above by the American Lutheran Church Commissioners and approved by our Commission has not been contradicted by any later statements coming from the American Lutheran Church. (See LUTHERAN WITNESS, 1944, page 172.) †

We can best conclude this editorial

* "Our brethren in America are now back to their 1938 position." Pres. Cl. E. Hoopmann, in the *Australian Lutheran*, Jan. 29, 1947.

† The following is the release of Synod's Committee on Lutheran Union of Dec. 8, 1939: "Next the items in the Sandusky Resolutions that had caused misgivings were considered. On our question what this statement in these resolutions means, 'We are firmly convinced that it is neither necessary nor possible to agree in all nonfundamental doctrines,' the reply of the American Lutheran Church Commissioners reads thus: 'It was asked whether it was not true that all Scripture doctrines are binding, whether they are fundamental or non-fundamental. The answer was: 'To be sure, everything that the Scriptures teach is God's Word and therefore binding.' The Statement was included in our Sandusky Resolutions because Point 3 of the St. Louis Resolutions could be understood as meaning that for the time being the *Declaration* given was sufficient and disagreement in those well-known points was to be tolerated but that actual establishment of church fellowship cannot take place until agreement even in those points was reached. While we are ready to continue the discussion on these points, certainly the erection of church fellowship should not be made contingent on the result of these deliberations; church fellowship is justified, and can be practiced even if no agreement is reached on these points.' *We gave our approval to this statement.* [Italics ours. W. G. P.] Since the statement in the Sandusky Resolutions is ambiguous, we were happy to receive a satisfactory declaration on this point. *The discussion had shown that the American Lutheran Church Commissioners and we are in full agreement on the important question which is here involved, that of the authority of Scriptures.* The A. L. C. Commissioners and we are unanimous in the stand that, while we have to distinguish between fundamental and non-fundamental articles, *this distinction does not mean that any teaching of Holy Scripture may be treated with indifference and that, though disagreement in a non-fundamental doctrine is not per se divisive of church fellowship, it is our sacred duty to endeavor to reach an agreement in such articles also.*" [Italics ours. W. G. P.]

article with the prayer of Pres. Cl. E. Hoopmann with which he closes his article in the *Australian Lutheran* referred to above: "May we, therefore, never cease to pray: O God, for Thy mercy's sake speed the efforts which are being made to reunite all Lutherans of our land. Bless also the efforts of our brethren in America to establish true unity. Sanctify all who call upon Thy name in Thy truth, for 'Thy Word is truth.' Amen."

"Let Us Give Thanks!"

By W. C. BIRKNER, Chairman Centennial Thankoffering Committee

II

The true Christian is never an isolationist. A refusal to share the Word of Life widely in the face of the command "Preach the Gospel to every creature" is an unthinkable attitude for God's people. It should therefore surprise no member of Synod that the second third of our $3,500,000 Centennial Thankoffering has been set aside for Expansion in Foreign Missions.

We intend to *broadcast the Gospel* in foreign countries. Why not? The chaotic conditions which prevailed in Europe and Asia immediately after our former enemies had capitulated are gradually changing to a mode of existence where the pattern of a more orderly regime can be observed, even though dimly. Remember, for example, that mail and parcel-post service has been restored for many countries; travel tours in a limited way are being suggested by agencies; a more normal relationship between the peoples of the earth can be anticipated after the inevitable readjustments have run their course.

Certainly our Church should not stand back while the task of reconstruction is going on apace. The fields of Europe and Asia are being prepared to harvest grain once again for the hungry. A remnant of industry will gradually be expanded to revive international trade. Some form of civil government will be suggested or created. And while this is going on, the Church should occupy the front rank in helping to rebuild the shattered faith of men by reaching out as far as possible with the word of God's salvation through Christ. Radio is one answer to the problem. As a matter of fact, broadcasts are being conducted regularly today, through the efforts of the Lutheran Laymen's League, over Radio Luxembourg, Radio Normandie, and Radio Monte Carlo. Stations in Shanghai, in Chungking, and in Kunming are being used by us for religious broadcasts in China even now.

A well-organized expansion of these radio preaching missions in foreign countries is contemplated under the auspices of the Board for Foreign Missions, the Board for European Missions, and the Board for South American Missions, together with the Lutheran Laymen's League. Immediate extension into Portugal, Spain, Italy, and Greece is possible today, and probabilities are that the land of the Reformation will be opened to broadcasts by the Missouri Synod in the near future. $750,000 has been set aside in the Centennial Thankoffering for this type of foreign mission work.

The second step in our expansion of foreign missions, as contemplated through the Centennial Thankoffering, involves the construction of more chapels for our missionaries. Doors are opening wide in the larger cities of South America, entirely unoccupied by us until now. There is Rosario, a city of 500,000 population in Argentina; there is Recife, a city of 200,000 people in Brazil — to mention only two of the many listed by Dr. F. Streufert, Synod's executive secretary of missions. In Chile, in Peru, in Bolivia, new fields are called to our attention. A tour of inspection made recently by Pastor H. Mayer, assistant executive secretary of missions, in Central America revealed that this is also a field where we can begin as soon as men and equipment are available. And we pray for the chance to send men into Japan.

Now, it is extremely poor stewardship to send missionaries without providing them with the equipment they need. This holds true of work in the United States, as all of us know, and it is perhaps even more true of our efforts in foreign missions. The men whom we send out must have chapels, and $500,000 of the Centennial Thankoffering has been set aside for this purpose.

Our Synod has always emphasized the necessity of a well-trained ministry. In the wilds of Perry County, back in 1839, the thought which engaged the Saxon fathers immediately was the building of a seminary to provide leaders for church and school. It seems only natural, as we celebrate our Centennial, that we also give more than a passing thought to the present-day education of our pastors and teachers and take stock of what is still needed to meet the demands with which religious leaders are faced today. The last third of the $3,500,000 Centennial Thankoffering is devoted to this purpose.

Often we point with pride to the fact that many among the founding fathers ranked high in the world of scholars. If today the emphasis on scholarship has decreased in our circles, the reason is not lack of ability, but rather lack of opportunity to engage in sound scholarship because of the multiplicity of details connected with the parish ministry and heavy teaching loads in the classroom, which leave little time for truly scholarly pursuits. Would it not be well to create the opportunity of scholarship for gifted men in our circles — clergymen and laymen — by making available time and means for research, for continued study, for subsidized scholarly productions that will command recognition also among scholars who are not of our religious persuasion? Is it not good policy to make available to the coming generation standard works in history and the social sciences — to quote only an example — written by Lutheran scholars, rather than to direct our people to authorities that stem from Reformed circles? And all this not for the sake of personal glory, but to make known the conservative Christian point of view among those who shape the thinking of America to a great extent. Obviously the answer is yes. $400,000 has been set aside for this purpose in the Centennial Thankoffering. This Fund for Scholarly Research is to be administered according to a directive that will be presented to Synod as a recommendation by a committee which Dr. Behnken is appointing.

"All work and no play makes Jack a dull boy" applies also to the young men training for the holy ministry. It appears that our two seminaries at St. Louis and at Springfield are the only institutions of their type in America that have no student service centers. A student service center is a building which provides the opportunity for physical recreation in a gymnasium, which offers facilities to attend lectures and concerts, and which encourages social contact among the students and their friends through well-equipped club rooms and lounges. Not luxury is this, but necessity. As Synod observes her Centennial, $500,000 are being set aside for student service centers at our two seminaries as an additional guarantee that the ministry of the future will be well conditioned physically and accustomed to the social contacts of life.

Two smaller items come into consideration when we think in terms of improved educational facilities. We are living in a day where opportunity for public speaking over the radio is increasing for the clergyman. It is altogether in place that $50,000 of the Centennial Thankoffering should be set aside to train our future pastors, through the use of the most modern equipment, to become even more effective speakers of divine truth. — And since a Visual Education Department has been voted by Synod, but has remained without sufficient funds to establish itself adequately, a sum of $125,000 is being set aside in the Centennial Thankoffering to carry out Synod's will and to provide for all members of the Church — children, young people, adults — this modern method of education.

This is the program — *Home Missions, Foreign Missions, Educational Expansion* — with which Synod steps before her entire membership and asks individual participation in the effort to gather a Centennial Thankoffering of $3,500,000. It would be a sad day indeed for our Missouri Synod if we had to admit that no new doors were opening and that therefore no funds for expansion are needed. Let us thank God that we are being asked to give, to share with Him of the riches He has permitted us to retain. For the present situation is indisputable proof that God is blessing the work of our hands and that He still permits us in these later days of the world to be His co-workers.

For the vast majority of our 5,303 congregations April 27 has been set aside as the beginning of the ingathering of the Centennial Thankoffering. For *every* congregation throughout Synod this Centennial year will provide opportunity, at some time, to demonstrate gratitude in a tangible manner. If the members of our Missouri Synod will remember the extent to which they have prospered under the protecting hand of God, they will not be satisfied to treat the Centennial Thankoffering as merely another collection which can be disposed of in a plate offering. They will agree that this is an outstanding event in the life of the Church and that only an outstanding contribution can be an adequate reflection of the hymns and prayers of thanksgiving that will be heard among us on April 27 and throughout this year.

SCIENCE CLASS—CHICAGO
CHAPEL EXERCISE—ST. LOUIS
GUIDANCE UNDER CHRISTAN TEACHERS • ST. LOUIS •
HOME ARTS CLASS—FORT WAYNE
Lutheran High Schools in Action
PART OF STUDENT BODY—CHICAGO
SHOP CLASS—FORT WAYNE
GYM CLASS—FORT WAYNE

Lutheran High Schools Go Forward

By WM. A. KRAMER, St. Louis

When the Milwaukee congregations founded a Lutheran high school in 1903, education-minded Lutherans rejoiced; the more so when Chicago followed with a similar school in 1909 and Fort Wayne in 1916. But the Lutherans who were hoping for a great number of Lutheran high schools at that time were disappointed, because the movement for such schools came to practically a dead stop for a long time thereafter. Perhaps it was World War I, or perhaps the Synod was not ready for the introduction of general secondary education. It was probably the latter, because external difficulties are not likely to stop a Church that is burning with zeal for its mission in the world or for a special phase of its general mission.

Whether it was World War I or a lack of zeal, it is true that for nearly three decades after 1916 only two small new Lutheran high schools came into being. These were projects of individual congregations, one in Fort Lauderdale, Fla., the other in Oregon City, Oreg. In each case a great vision and a noble spirit of sacrifice on the part of the pastor made the school possible.

But in recent years a change in thinking has taken place, and the evidence for it is unmistakable. The 40's have seen new high schools opened in Detroit, in St. Louis, and in Racine, Wis., and high school associations are in operation in Cleveland, Houston, Pittsburgh, Los Angeles, and perhaps in other Lutheran centers. Things are stirring in the field of Lutheran secondary education. Three flourishing new high schools and a number of prospective Lutheran high schools are enough proof of that. What is more, our Synod is taking official cognizance of the situation and is lending its encouragement. At the Saginaw convention in 1944 resolutions were passed to encourage Lutheran communities in the establishment of high schools.

Since Synod's directive was given to both the Board for Higher Education and the Board for Parish Education, a joint meeting of these two boards was held on Sept. 20, 1946. It was agreed that the Board for Higher Education is to have jurisdiction over the high school departments of our synodical schools and that the Board for Parish Education is to have jurisdiction in the matter of Lutheran high schools that are congregational projects or that are maintained by groups of congregations. In case of an overlapping of responsibility the two boards will engage in joint action.

The Board for Parish Education, therefore, has the duty of promoting Lutheran high schools in communities where their organization is considered feasible. In carrying out the promotion of Lutheran secondary education, the Board for Parish Education turns for assistance to District Boards of Education, the Association of Lutheran Secondary Schools, and the principals of individual high schools. Recently a Committee on High Schools was appointed. This committee met on Nov. 29 and 30, 1946, planning its line of attack. The following attended the meeting: Arthur L. Miller, executive secretary of the Board for Parish Education; Herbert F. Birkmann, principal of Lutheran High School, Fort Wayne; Eldor C. Sieving, long a student of Lutheran secondary education; Dr. Paul W. Lange, principal of Lutheran High School, St. Louis; Carl S. Meyer, principal of Luther Institute, Chicago; A. O. Fuerbringer, president of Concordia Teachers College, Seward; E. H. Buerger, principal of Lutheran High School, Milwaukee; Dr. Einar W. Anderson, principal of Lutheran High School, Detroit; Walter O. Kraeft, dean of the high school, River Forest; Dr. Paul M. Bretscher, chairman, Board for Parish Education; A. C. Stellhorn, secretary of schools; and Wm. A. Kramer, assistant secretary of schools.

The above committee agreed on a promotional program for Lutheran high schools and planned and assigned the preparation of needed promotional materials. In the course of time, source materials will be made available to pastors and teachers' conferences, so that they may study the problem of Lutheran secondary education on the basis of all available evidence.

The Lutheran high school curriculum came in for a great deal of discussion and study at the November meeting. Arthur L. Miller led a discussion on "Basic Principles of Curriculum Construction"; Carl S. Meyer presented a "Bibliography on Principles of Curriculum Construction," which was to guide the members of the committee in their preparation for the next meeting; Paul W. Lange spoke on "Concepts, Techniques, and Information," outlining a practical plan of setting up curricular materials; and, finally, Arthur Miller presented a plan sheet that might have general application for those who are engaged in curriculum construction and, in general, those who are interested in understanding the principles of Christian education.

The question of chapel exercises in Lutheran high schools was presented from two different angles by E. W. Anderson and A. O. Fuerbringer.

The meeting of the Committee on High Schools was purposeful and drove toward definite goals, and the members of the committee worked hard and enthusiastically. The Church often makes its greatest strides forward in the darkest times of the world's history, for when the hour is darkest, the need is greatest, and the opportunity for progress is greatest. If the spirit of the committee will eventually pervade great portions of the Missouri Synod, the second century of our history will, by the grace of God, bring an expansion of Lutheran secondary education such as we have not seen. "Through God we shall do valiantly," Ps. 108:13.

From a Pocket Notebook

This week we make our bow to the *Cheyenne* (Wyo.) *County Lutheran*, which completes its twentieth year of publication. The editor today is the Rev. Otto H. Witte of Sidney, Nebr. . . . Among the societies of Pilgrim Lutheran Church, Lakewood, Ohio (the Rev. Karl H. Ehlers, pastor), there is a Married People's Club, in existence for 24 years and a Business Men's Club. . . . Open house was celebrated at Iroquois Avenue Church, Detroit (the Rev. Harry Olsen, pastor), when it canceled its church debt in March of this year. A debt of $120,000 was assumed by the congregation in 1928. . . . Athletic note: At a Midwest Lutheran Basketball Tournament to be held in Cleveland on April 12 and 13 teams have been entered from Buffalo, Detroit, Saginaw, Bay City, Louisville, Fort Wayne, Chicago, St. Louis, and Cleveland. . . . Valparaiso University has received 240 applications for scholarships from Italy. . . . The Rev. Egon W. Gebauer reports from the Publicity Office of Synod that the Department's latest publication *Go and Tell* is being received with enthusiasm. The Rev. A. F. Fergin of Antigo, Wis., writes in his church paper: "A single reading of the booklet, so richly illustrated, will kindle within you a burning zeal for saving immortal and blood-bought souls. A second reading will fan the fire to a white heat. A third reading will so grip your heart that the desire and the will to save souls will be translated into action." . . . A fine crop of local papers is springing up in the wake of such local magazines as the *Detroit Lutheran* and *St. Louis Lutheran*. The latest is the *Aurora Lutheran*, published at Aurora, Ill., dedicated to "the three Missouri Synod Lutheran Churches of Aurora and to the religious life of the community." The editor is the Rev. A. E. Richert. . . . It may not be superfluous to reprint from a letter written by Chaplain John F. Gaertner, assigned to Headquarters, Continental Base Section, APO 807, the following: "One thing should be mentioned. Some of our people send things over here that are absolutely unfit for further use. Europe is full of such rags and worn-out shoes, and the repair material is lacking. It may seem strange to some to hear that even thread is unavailable." . . . When the *Liberty's Clarion* attacked a Luther Memorial Service held at Minneapolis, charging that the speaker, Dr. Behnken, did not mention the name of Jesus in his address, Gamma Delta through its chaplain, Rev. Rudolph Norden, addressed the paper in a detailed reply. We are learning the principle that no attack on Luther, on our Church and our doctrine must remain unanswered. . . . April 18, Luther at Worms, "Here I Stand," 1521. . . . We would judge every man charitably, but what else but an itch for notoriety could make a certain Rev. William Hainsworth (Michigan Congregationalist) travel around the country and preach from housetops? By latest accounts he has difficulty in getting a satisfactory roof. If it's over a two-story building or anything higher, people cannot see him. If he finds a one-story place and collects a crowd, that annoys the police because it interferes with traffic. But he says he is taking the proclamation to "proclaim the Gospel from the housetops" literally. . . . Among the marvels of our hymnbook is the tune of "I Heard the Voice of Jesus Say" (277), which changes from a solemn minor harmony to a joyous major, as the sentiment of each stanza changes in its third line. And there is "When I Survey the Wondrous Cross" (175), which develops its lovely harmonies on not more than 4½ notes. G.

Uncle Joe's Corner

"You are right, Uncle, in what you say about the common man; I would rather deal with an honest uneducated man than with some educated crook."

"Sad to say, there are those who abuse their learning and the advantages of education for deceit and oppression."

"I think I understand what Bacon means by saying that studies are for ability, because the old English proverb tells us 'Knowledge is power.' "

"Charlie, that is true. But if you wish to learn just what profits and advantages are gained by a good education, read Luther's appeal to his nation urging the people to erect, to support, good schools and to send their children to these schools. If I had my way, I would have that appeal of Luther printed in pamphlet form and given to every student at our universities."

"Thank you, Uncle. I am going to read that appeal of Dr. Martin Luther. I hope to find in it some arguments which I may use in discussing these matters with fellow students."

"I am glad to hear you say that, Charlie. But in the meantime I will remind you of another saying of Bacon's which occurs in this same essay, *Of Studies,* and has been frequently quoted. Here it is: 'Reading maketh a full man, conference a ready man, and writing an exact man.' "

"I have heard that quoted a number of times."

"You understand, of course, that in order to have reading yield genuine profit, you must read the right books and periodicals and read them at the right time. However, we have spoken of that. I wish to emphasize his statement that conference makes a ready man."

"I wish you would, Uncle, because I confess I am not sure what Lord Bacon means by that saying."

"There is no question in my mind that he means all manner of conversation and discussion with others. For instance, just a moment ago you mentioned the fact that you students discuss your studies, the courses and the methods. Do you not belong to some debating society or literature club?"

"Yes, I belong to a college club which meets every Friday evening. There we read essays, criticize, and debate questions. I fear that much of it would make you smile if you heard it."

"No, Charlie, I would not smile. I consider such exercises very valuable. By this clash of opinion, expression of thought, and the endeavor to persuade, your own ideas, notions, and concepts will become more definite and clear, and you will learn to use the language with exactness and propriety."

"That is exactly what I have experienced, and another thing which I consider to be valuable is the fact that through these associations we learn to know our fellow students and learn to give and take, and thus without much effort make good friends and faithful allies."

"Well, Charlie, Bacon does not speak of that exactly, but, after all, the necessity of speaking extemporaneously and even impromptu during debate will help you to prepare for more serious duties."

"But, Uncle, why does Bacon say that writing will make an exact man?"

"I think you will admit that when we write, so that someone else may read it or that we may read our writing to someone, we are going to give closer attention to spelling, phrasing, punctuation, and idiomatic expression, whereas in ordinary conversation and leisurely speech a break in the construction or a sudden transition to a different subject is not unusual. When we write what is to remain, we will naturally give more attention to correctness of detail."

"I found that to be true when I wrote my last essay for the club. My friends had requested me to write a composition on "The Qualities of a Leader of Men." I certainly gave attention not only to the proper choice of words, but also to logical divisions of the subject and to proper and exact use of words.

Forgetting Lent?

Shall we forget too soon what He has done
To bring us happiness and peace of mind?
Or shall we, as each morning we arise,
Remember what He did to save mankind?

Shall we forget too soon His suffering
And how He died upon the Cross for us?
Or shall we, as each evening we retire,
Remember how He prayed in humbleness?

Shall we forget too soon how in His love
He begged forgiveness for His enemies?
Or shall we, too, in thoughtfulness and love
Remember to forgive those who displease?

Shall we forget too soon our risen Lord,
Who, in His mercy, counted not the cost?
Or shall we, in due thankfulness and prayer,
Remember that without Him we are lost?

EVELYN M. SHEPPARD

March 15, 1947

Letters from Readers

"CONCORDIA"

In the WITNESS of Feb. 25, page 65, in footnote to letter from Mr. Victor Schormann, re name of Synod, you give a brief but wonderful boost for the name "Concordia." Thank you! Ever since the Saginaw convention I have been plugging for this name at conferences, conventions, and in periodicals, so much so that I have come to be regarded as a kind of a pest. The name is short, simple, and sweet; the most appropriate that we could possibly find; in fact, the name which we already have, though we do not seem to know it or acknowledge it officially.

I herewith append a few of the innumerable arguments in favor of said name.

1. "Concordia" — book of the Lutheran Confessions;

2. "Concordia" — the sweet name of concord, peace, unity;

3. "Concordia" — the idea brought peace to the Lutheran Church of 1580;

4. "Concordia" — 100 years of peace in "The Ev. Luth. Syn. of Mo., Ohio, and Other States";

5. "Concordia" — a people known by their strict adherence to Lutheran Confessions;

6. "Concordia" — at ordination pastors are pledged to the "Concordia";

7. "Concordia" — preparatory schools of our Synod;

8. "Concordia" — our theological seminary — "largest in world";

9. "Concordia" — Concordia Publishing House, St. Louis, Mo.;

10. "Concordia" — series of Sunday school lessons;

11. "Concordia" — system of Sunday school reward pins; one on each coat lapel;

12. "Concordia" — cemetery in which lie the remains of Dr. C. F. W. Walther, founder of S.

And so on ad infinitum.

Akron, Ohio J. FRANKLIN YOUNT

NAME OF SYNOD

I read with exhilaration your comment to the letter of Victor Schormann which contained the wonderful suggestion of the change of name of Synod to be CONCORDIA.

Mr. Editor, that's wonderful! And not only wonderful, it's classical! How perfectly swell it would be to be able to write: "Calvary Ev. Lutheran Church" of THE CONCORDIA SYNOD; or to read: THE LUTHERAN WITNESS, the official organ of THE CONCORDIA SYNOD of the Lutheran Church.

That name has my 100% endorsement. It leaves out reference to political entities. I was "from Missouri"; but now I'm "A HOOSIER." But whether from Missouri or Indiana, a Lutheran of the Concordia Synod would be known. With the name Concordia Synod we could capitalize on the glorious past built up at Concordia Seminary, Concordia Colleges, and Concordia Publishing House; and we would have a selling and telling name for the future.

Bedford, Ind. R. F. REHMER

MORE SPACE NEEDED

If the LUTHERAN WITNESS ever becomes a weekly paper, please consider seriously setting aside space for matters pertaining to church music. This is a phase of church life that affects all of us — pastors, organists, choirleaders, choristers, and, above all, the people in the pew. While there has been splendid progress in church music in many parts of our Synod, there is still much ignorance abroad about many phases of church music. Churches in charge of well-meaning and consecrated, but untrained amateurs in church music, musically, need much help. So does most of our laity in matters of church music — hymns, liturgy, purposes of vocal and instrumental music in church, attitudes of the worshiper with regard to music in church, etc., etc. The possibilities for educating our Church on a wide scale seem limitless.

Chicago HERBERT D. BRUENING

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Edward J. Rudnick, em., (d. Feb. 18, 1947), was born Oct. 31, 1881, in Buffalo, N. Y. Graduating from Saint Louis in 1906, he first served St. Markus, St. Louis. A lung condition made resignation and removal to California necessary. Here he ministered to churches at San Bernardino, Santa Ana, and Banning, until he took over the church at Fresno, where he served from 1922 until his retirement on Nov. 11, 1946, which was occasioned by a heart ailment. He continued to preach occasionally, the last time on Feb. 2 of this year. — The funeral service was held on Feb. 20 in the church which he had built in Fresno. President Carl Fickenscher of the California and Nevada District preached on Phil. 1:21, the Rev. A. Levenhagen and the undersigned assisted at the service, and Visitor Paul E. Jacobs read the committal. On Oct. 4, 1908, he married Natalie Sandler of Perryville, Mo., who survives him with eight of their ten children and eleven grandchildren.

O. H. REINBOTH

The Rev. Carl Herman Kuechle, pastor em. (d. Feb. 27, 1947), son of the Rev. Johann Georg Kuechle, was born Aug. 16, 1858, in Rich Township, near Chicago. He graduated from Concordia, Fort Wayne, in 1881, and from St. Louis in 1884. On Aug. 2 of that year he was installed at Alpena, Mich., where he also taught school, and from where he served three rural charges. In December, 1898, he accepted the call to one of the charter congregations of Synod, St. John's of Neuendettelsau, Ohio. In this large rural parish he labored for over thirty years, retiring in 1929. Since then he lived in Lakewood, Ohio, frequently preaching and assisting in congregations of Greater Cleveland. In 1886 he married Emilie, nee Daib, who with eleven of their twelve children, fourteen grandchildren, and five great-grandchildren, survives him. The funeral was conducted on March 1 from the Church of St. Mark, of which his son, the Rev. Geo. Kuechle, is pastor. Vice-President J. H. Meyer of the Central District preached the sermon and extended the condolences of the District. Chairman Arthur Keck expressed the sympathy of the Cleveland Pastoral Conference, Visitor Arthur Hinz officiated at the grave, and the undersigned conducted the liturgical service.

ROBERT F. ROLF

The Rev. Carl Abel (d. March 13, 1947) was born Jan. 5, 1870, in Hamburg, Germany. At the age of four he emigrated with his parents to America, settling first in Austin, Ill., later moving to Chicago. He received his training for the ministry at our Concordias in Milwaukee, Fort Wayne, and St. Louis, where he was graduated in 1891. He first served twelve mission stations in the vicinity of Pine City, Minn., for about ten years, then, for about another decade, the church in Mount Olive, Ill. In 1911 he became the pastor of Immanuel in Elmhurst, Ill., where he ministered to his people until his retirement in 1944, when he was made their honorary pastor. — He married on April 23, 1895, Emma Rittamel, who died on Jan. 23, 1921. On Aug. 22, 1923, he married Renate Meyer. The departed was widely known as author, poet, Christian philosopher, and kindly friend, ready to aid with his knowledge and experience those in need. He served frequently as essayist at conferences and conventions and as a member of important synodical committees. His sudden death is mourned by his widow, two sons, eight daughters, and sixteen grandchildren. The funeral service was held at Elmhurst on March 16. The sermon was delivered by synodical Vice-President Herman H. Harms. A German address was made by the Rev. Otto Groth. President Arthur Werfelmann of the Northern Illinois District spoke on behalf of the District and the Pastoral Conference of Northern Illinois. The undersigned, his successor in Immanuel, Elmhurst, assisted in the service and officiated at the grave in Elmhurst Cemetery. E. T. LANGE

Rudolph Bargmann, teacher em. (died Dec. 11, 1946), son of Franz and Amanda Bargmann, was born in Hamburg, Germany, Sept. 12, 1874. Coming to America, he entered the Teachers' Seminary at Addison, Ill., in 1894. Graduating in 1898, he served the schools of the following congregations: St. John's, Lincoln, Kans., 1898 to 1903; St. Paul's, Aurora, Ill., 1903—1911; St. John's, St. Johnsburg, N. Y., 1911—1923; St. Andrew's, Buffalo, N. Y., 1923—1932. He is survived by his wife, four sons, and eleven daughters. His remains were laid to rest on Dec. 14, 1946, at White Chapel Memorial Park, Buffalo. His pastor, the Rev. John E. Meyer of First Trinity Church, Buffalo, conducted the service.

JOHN E. MEYER

DEATH NOTICE

Pastor August Ficken of Blue Hill, Nebr., died quite suddenly March 19. Burial, March 24. M. W. TIEMANN

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

"He Is Risen!" Daily Devotions No. 75. April 7 to May 26, 1947. By Rev. George Beiderwieden. Concordia Publishing House, St. Louis 18, Mo. 64 pages. 5 cents each, plus postage; 48 cents per dozen, postage extra; $3.50 per hundred, postage extra.

Wir sind selig. By A. H. Guettler. 64 pages. Same prices.

The English booklet deals with the resurrection of Jesus Christ. In fifty brief meditations upon the same number of words of God which treat of the resurrection, the author shows to the Christian reader the unsearchable riches of Christ. What treasures these pages display and offer! They illustrate Paul's description of the Christians when he writes: "as poor, yet making many rich; as having nothing, and yet possessing all things." — The German booklet, in brief meditations of one page each, tells of the spiritual riches of the Christian and shows how they may be bestowed upon others who are still blind, poor, and naked. The author explains and applies many of the chief sayings of the Sermon on the Mount. The Beatitudes, those precious words of the Savior, are emphasized. S.

With Sword and Trowel. A manual for Bible study. Walther League, 875 N. Dearborn St., Chicago. Price, 30 cents; with Leader's Handbook, 50 cents. Special quantity prices.

This issue of the *Bible Student* published by the Walther League's Committee for Bible Study (O. H. Theiss, E. J. Friedrich, O. P. Kretzmann, and Th. Graebner) is related to the hundredth anniversary of the Missouri Synod. Bible texts are selected which deal with the nature of the Church, its organization and powers, its conflicts and progress. As has been the custom in this new series of Bible study manuals, the material is not arranged in lessons, but is presented in short sections, each offering a Scripture passage with interpretation and material for discussion. In its freshness of appeal and stimulating discussion material, *With Sword and Trowel* should prove a welcome addition to the year's jubilee literature. G.

Concordia Bible Student. Edited by the Rev. J. M. Weidenschilling. Vol. XXXVI, No. 3: *Studies in Matthew's Gospel,* II. 60 pages. 50 cents per annum.

Concordia Bible Teacher. Vol. VIII, No. 3: *Studies in Matthew's Gospel,* II. 76 pages. 75 cents per annum.

These two brochures, the one for the pupil and the other for the teacher, continue the explanation of St. Matthew's Gospel, beginning with the 14th chapter. They are to supply the material for study from April to June. Those who are not acquainted with this publication should certainly send for copies in order to decide whether they serve their own needs and people. S.

The Handbook to the Lutheran Hymnal. By W. G. Polack. Second and Revised Edition. Concordia Publishing House, St. Louis 18, Mo. XIII and 681 pages. $4.50.

In his Preface Dr. W. G. Polack gives a very revealing history of the genesis of our new *Hymnal.* From it we may discover how many learned men assisted in this work of searching, investigating, eliminating, and correcting of material.

In his Introduction a number of terms that are used are explained, and the principles are pointed out which guided the committee in their selections. In the body of the book itself the words of each hymn are given, followed by reliable information concerning the authorship, history, and popularity of the hymn, as far as it could be obtained. To this are added biographical sketches of the authors of our hymns. An index of Biblical references, a table of hymns for the festivals of the year, an alphabetical index of first lines, an alphabetical index of tunes, and a topical index of subjects are also supplied. One very helpful feature deserves specific mention. A complete index of first lines of all stanzas except the first of each hymn is provided. What a boon to those who have often failed to find the stanza which they remembered, though they had forgotten the first stanza! Since this is the second and revised edition of this book, the text has been purged from errors and defects. S.

The Story of C. F. W. Walther. New Edition. By W. G. Polack. Concordia Publishing House, St. Louis, Mo. 167 pages. $1.00.

For more than one reason we welcome this revision of the life of the great American Lutheran leader C. F. W. Walther. First of all, the Lutherans now living and those who will come after should not fail to acquaint themselves with the life and the work of this mighty man of God. Moreover, everyone should recognize in the story of Walther and his associates the marvelous providence of God. In the second place, we welcome this volume because the simple, straightforward narrative style, the warmth and understanding with which the author tells his story, and the fluency and ease of the language all appeal to us. In the third place, the illustrations are selected with such excellent judgment as to increase the interest of the reader. Finally, the facsimiles, poems, letters, and reminiscences which are supplied all add to the value of the volume and intensify the interest of this American Lutheran biography. S.

Built on a Rock. A children's vesper service commemorating the founding of the Missouri Synod in 1847. By J. Arthur Koss. Concordia Publishing House, St. Louis, Mo. 20 pages. 6 cents each; dozen, 60 cents, plus postage; 100, $4.50, plus postage.

Centennial Jubilee. 1847—1947. Common form. Same prices.

Centennial Jubilee. 1847—1947. Alternate form. Same prices.

Jubilaeumssonntag. 1847—1947. Same prices.

These leaflets offer brief and interesting programs for the jubilee services to be celebrated by our congregations on April 27, 1947. The one entitled *Built on a Rock* contains brief historical paragraphs and a number of hymns together with the musical setting. S.

My Church. (Centennial Series.) A History of the Missouri Synod for Young People. By H. O. A. Keinath. Illustrations by Frank C. Foster. Concordia Publishing House, St. Louis 18, Mo. 138 pages. $1.50.

The purpose of this book is to tell the story of the Lutheran Church in America, especially of the Missouri Synod, during the last one hundred years. In this Centennial year all of us, but especially the young, should again be reminded of the wonderful blessings which God has bestowed upon the Centennial Synod, the Synod of Missouri, Ohio, and Other States. The book begins by describing the wretched religious conditions in so-called Lutheran lands of Europe and the discouraging circumstances surrounding the Lutheran Church in America. Then it tells us of the men and events that brought about a most blessed change for the Lutheran Church in America. It is a very fascinating story, told in fluent, easy English. The whole is abundantly illustrated, almost every page presents a picture or a map. At the end of each chapter there are study helps in the form of questions. At the close there are suggestions for additional reading. In reading it we notice that it is written by an able and grateful member of the Church and tends to increase in the reader an understanding of God's ways and gratitude for God's blessings upon our dear Lutheran Church of America. It is an excellent book for all young Americans. S.

The Abiding Word. (Centennial Series.) An Anthology of Doctrinal Essays for the year 1945. Volume One. Edited by Theodore Laetsch, D. D. Concordia Publishing House, Saint Louis, Mo. X and 593 pages. $2.00.

In his Preface the editor of this volume, Dr. Theodore Laetsch, writes: "By instruction of the General Convention of 1941 the venerable President of Synod, Dr. J. W. Behnken, appointed a committee to prepare for a suitable observance of the Centennial. . . . Under the auspices of this committee this volume is presented to our people as evidence that the Lord has been good to us. He has preserved unto us His saving Word." Later on in his Foreword he informs us: "In this volume, the first of a series of two, entitled *The Abiding Word,* Synod's Centennial Committee offers to the readers the essays based on the writings of our fathers which were read at the District conventions in 1945." Accordingly, this volume contains 27 essays by 25 authors on important doctrines of the Church. The content of each essay is a reproduction in English of papers read in German at conventions of Districts of Synod. These essays deal with Creation; the Person of Jesus Christ; the Holy Ghost; the Holy Scriptures; Proper Use of the Bible; the Use of God's Word in the Home; Difference between Law and Gospel; Forgiveness of Sin; Conversion; Faith; the Certainty of Salvation; the Church; Prayer; the Pastor; Civil Government; Election, or Predestination. An important truth which is often overlooked is mentioned on p. 305, where we read the following: "The Lord has indeed promised that the invisible Church will never perish, but He has not promised that the Church would always be in a flourishing condition. There have been times when there was no true visible Church. . . . There is no Scriptural warrant for the assumption that the true visible Church of a pure confession and an unadulterated public ministry will exist for all times in this world."

Because of the many authors the work is naturally of unequal quality, but all is based upon clear Scripture and expressed in fluent and dignified modern English. The print is clear, and the binding is strong. Altogether we would call this a very good beginning of publishing the ancient truths in modern language. For many reasons it is important that the present generation and those which will follow should possess and appreciate these treasures. The value of the book is enhanced by the addition of a complete bibliography and an elaborate index. Considering the present cost of material and labor, the price of the book is certainly moderate. S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Candidate

Ordained and Installed:

Schwalenberg, W., in the congregations at Marques de Sousa and Picada Vinagre, Lajeado, R. G. Sul, Brazil, by C. J. Mundel, Jub. Sun., May 12, 1946.

Pastors

Installed:

Brandt, Victor L., as assistant pastor in Bethlehem Congregation, Baltimore, Md., by E. F. Leonhardt, Quin. Sun., Feb. 16.

Derwig, George B., as assistant pastor in St. Philip's Congregation, St. Louis, Mo., by A. Schulze, Oculi Sun., March 9.

Figur, G. W., in the new parish at Tres Passos, R. G. Sul, Brazil, by A. W. Schneider, 8. Sun. p. Tr., Aug. 1, 1946.

Flor, B. G., in the congregations at Morro Pelado and S. Christina do Pinhal, Taquara, R. G. Sul, Brazil, by J. Winterle, 21. Sun. p. Tr., Nov. 10, 1946.

Flor, M. W., in the parish S. Jose Pequeno, Espirito Santo, Brazil, by E. Schmidt, 5. Sun. p. Tr., July 21, 1946.

Gerike, Gerhardt J. C., in St. John's Congregation, Sherburn, Minn., by H. W. Schmidt, Rem. Sun., March 2.

Herbst, George J., in St. John's Congregation, Wartburg, Ont., Can., by J. Woelfle, Laet. Sun., March 16.

Malotky, H. E., in St. John's Congregation, Edgar, Bethlehem Congregation, Milan, and in St. Paul's Congregation, Fenwood, Wis., by R. Malotky, Oculi Sun., March 9.

Mueller, C. W., in St. Luke's Congregation, near Wauseon, Ohio, by G. Maassel, Laet. Sun., March 16.

Niedner, Walter, in St. John's Congregation, Houston, Tex., by O. R. Harms, Laet. Sun., March 16.

Raschke, C., in the congregations at Linha 26 and 11, Ijui, R. G. Sul, Brazil, by A. W. Schneider, 9. Sun. p. Tr., Aug. 18, 1946.

Rehwaldt, Edgar F., in Zion Congregation, near Fairmont, Minn., by A. M. Beck, Oculi Sun., March 9.

Rheinheimer, E., in the congregations at Buriti and Municipal, S. Angelo, R. G. Sul, Brazil, by A. W. Schneider, 10. Sun. p. Tr., Aug. 25, 1946.

Schelp, E., in the congregations at Lavina and Primeiro de Marco, S. Rosa, R. G. Sul, Brazil, by C. Raschke, Inv. Sun., March 10, 1946.

Schueler, Kenneth, as assistant pastor in Mount Olive Congregation, Milwaukee, Wis., by H. G. Brueggemann, Rem. Sun., March 2.

Wedel, Alton, in Trinity Congregation, Bessemer, Mich., Messiah Congregation, Marenisco, Mich., and Bethel Congregation, Winegar, Wis., by W. Baumann, Rem. Sun., March 2.

Teachers

Arndt, E., in the congregation at Moreira, Taquara, R. G. Sul, Brazil, by A. Gedrat, 5. Sun. p. Tr., July 21, 1946.

Arndt, E., Sr., in the congregation at Campinas, Cruz Alta, R. G. Sul, Brazil, by A. Mattis, Pentecost Sun., June 9, 1946.

Fietz, P. N., in St. Paul's Congregation at Porto Alegre, R. G. Sul, Brazil, by W. Wadewitz, Inv. Sun., March 10. 1946.

Graebin, N., in Concordia Congregation at Porto Alegre, R. G. Sul, Brazil, by Dr. P. Schelp, 4. Sun. p. Tr., July 14, 1946.

Gueths, V., in the congregation at Arroio Bonito, Carasinho, R. G. Sul, Brazil, by A. Mattis, 1. Sun. p. Tr., June 23, 1946.

Raschke, M., in the congregations at Arroio da Bica and Ararica, S. Leopoldo, R. G. Sul, Brazil, by Dr. P. Schelp, Oculi Sun., March 24, 1946.

Schild, S., in the congregation at Alecrim, S. Rosa, R. G. Sul, Brazil, by F. Otten, Sept. Sun., Feb. 17, 1946.

Schwarting, Paul, in Immanuel Congregation, Olivette, Mo., by A. J. Horn, Laet. Sun., March 16.

Woltmann, H., in the congregation at Novo Hamburgo, R. G. Sul, Brazil, by Prof. O. Goerl, Rem. Sun., March 17, 1946.

Dedications

Centerville, Mich. The new organ of St. Paul's Congregation (E. W. Schade), 3. Sun. p. Epiph., Jan. 26.

Grand Rapids, Mich. The new pipe organ of St. James Congregation (E. M. Lang), Quin. Sun., Feb. 16.

Los Angeles, Calif. The new organ of St. Matthew's Congregation (E. H. Norden), Sept. Sun., Feb. 2.

Cornerstone Laying

Pocatello, Idaho. Grace Congregation (R. A. Koch) laid the cornerstone for a new church, Oculi Sun., March 9.

Conference Meetings

Pastors':

North Ohio, Apr. 15—17, Zion, E. 30th and Prospect, Cleveland. For lodging notify Pastor C. Schuknecht no later than Apr. 10. Conference service Tuesday evening.—ARTHUR ZIEGLER, *Secretary.*

Pittsburgh District, Apr. 21—23, First Trinity, 533 N. Neville St., Pittsburgh, Pa., F. E. Schumann, pastor. Opening session Monday, 1:30 P. M. Confessional speaker: E. W. Duessel (E. G. Tieman). Evening sermon: H. D. Mensing (H. Bielenberg). Papers: Exegesis of Eph. 4: C. Steiner. Keeping Your Church before the Public: E. Tieman. Brief Summary of Walther's Law and Gospel: E. Brand. Social Implications of the Race Question: G. Luecke. Vacation Bible School Film and Comments: E. Malte. The Philippines an Open Door for Our Church: Theo. Martens. Sunday School Lessons: The Curriculum and the Art of Questioning: H. Bielenberg. Synod's Centennial: H. Poellot. Evaluation: Religious Education in Public Schools: J. M. Kolarik.—CARL B. SCHLUTZ, *Sec.*

Teachers':

Saginaw Valley, Apr. 24, 25, Peace Lutheran School, Peace and Mackinaw, Saginaw, Mich. Essays: The Ministry of the Word, with Special Applications to the Centennial o Synod: Rev. Otto E. Sohn. Dutjes, Responsibilities, and Powers of the Principal in the Lutheran School: Edward Jutzi. One Hundred Years of Missouri Synod Schools in Brief Review: Rudolph Moentmann. The Vacation Bible School: District Superintendent. The Missouri Synod Schools Enter the Second Century: Ernest Winter. Report from District School Office: Superintendent S. J. Roth or Assistant E. W. Haack. Centennial Message: Pres. Andrew Zeile. Announce to Mr. Fred Ibeling, 1205 Thurman, Saginaw, Mich.—HENRY W. PRAHL, *Secretary.*

Call for Nominations

Concordia Seminary, Saint Louis, Mo.

The Board of Control of Concordia Seminary St. Louis, Mo., herewith issues a call for candidates for two professorships at our institution.

The one is to fill the vacancy caused by the resignation of Dr. P. E. Kretzmann, and the other is to fill the vacancy that will exist when Dr. Theo. Laetsch retires from the faculty to do full-time work for the proposed scholarly commentary

I

The new professor is to be called for the Practical Department. He is to be a sound and thorough theologian, well versed in Dogmatics and the History of the Lutheran Church, and is to teach Homiletics, Hymnology, and Liturgics. It is understood that the new professor, like all members of the faculty, must be qualified to assist with editorial work.

II

The new professor is to be called for the Practical Department. He is to be a sound and thorough theologian, well versed in Dogmatics and Exegesis. He is to teach Pastoral Theology and such courses in the Practical Department as the faculty may assign to him from time to time. It is understood that the new professor, like all members of the faculty, must be qualified to assist with editorial work.

Each congregation is entitled to nominate one candidate for each professorship. Please state for which professorship your candidate is being nominated and give his qualifications.

The nominations must be in the hands of the undersigned not later than May 15, 1947.—GEORGE W. WITTMER, 3543 Pestalozzi St., St. Louis 18, Mo.

Concordia College, Oakland, California

Since after forty years of faithful service on the faculty of California Concordia College Professor Herman Jonas has been retired, the local Board of Control, with the approval of the Board of Directors of Synod, herewith requests all congregations of Synod to place in nomination the names of men qualified to fill the present vacancy. Candidates should be qualified to teach the Biological Sciences and Mathematics. All nominations should be in the hands of the undersigned by May 6.—EDWIN MEESE, JR., *Acting Secretary*, 4444 Edgewood Ave., Oakland 2, Calif.

Announcements

A. W. Holsten has resigned from the ministry and is ineligible for a call.—H. W. BARTELS, *President of the English District;* EDWIN L. WILSON, *Vice-President;* J. H. BAUMGAERTNER, *Visitor.*

A three-week summer session for pastors and teachers will be held June 9 to 28 at Concordia Academy, Portland, Oreg., under the sponsorship of the Extension Division of our theological and teachers' seminaries. The school will offer graduate work toward the acquisition of the B. A., B. D., B. S. in Ed., and S. T. M. degrees.

The following courses, carrying two credit hours apiece, will be offered: Educational Psychology, Christian Ethics, History of Philosophy, Gospel of John. Instructors will be Dr. A. M. Rehwinkel and Dr. Paul Bretscher, both of Concordia Seminary, St. Louis. Classes will meet Monday through Saturday for the three-week period.

All facilities of Concordia will be at the disposal of the summer-school students. It is hoped that the new dormitory will be ready for occupancy by that time.

Congregations are urged to make it possible for their pastors and teachers to attend this summer session. The cost for board, lodging, and tuition will be approximately $40.

For a bulletin write to PROF. THOMAS COATES, *President*, Concordia Academy, Portland 11, Oreg.

The superintendency of the Bethlehem Orphan Home, New Orleans, La., is now vacant. Any suggestions as to a person (preferably a teacher) who would be capable of filling such position will be appreciated. Kindly send suggestions to Rev. H. L. Honold, 720 Caffin Ave., New Orleans 17, La.

Wanted

Visual aids for Christian education to be used for Sunday school and young people's work in Colored Missions. *Slides, a slide projector, film strips*, etc., any size, make, or model—regardless of condition, will be highly appreciated. Address St. Philip's Lutheran Church, c/o B. L. Thompson, Pastor, 925 W. Pearl St., Jackson, Miss.

Changes of Address

Pastors:

Biegner, Robert A., 128 Overlook St., Mount Vernon, N. Y.
Boedecker, Robert, 3639 Dunnica Ave., St. Louis 18, Mo.
Dau, Erwin, 5131 Palm St., St. Louis 15, Mo.
Derwig, George C., 2637 Winnebago St., St. Louis 18, Mo.
Faulstick, Alfred, 4 Essex Rd., Maplewood, N. J.
Ferber, Gerhardt H., 2743½ Baldwin Ave., Temple City, Calif.
Galen, A. W., 1614 E. Main St., Warsaw, Ind.
Glabe, E. B., 244 Citizens Aid Bldg., Minneapolis, Minn.
Hartman, E. W., Oxford, Iowa
Herbst, Geo. J., R. 1, Sebringville, Ont., Can.
Jiede, William F., Box 16, Ontarioville, Ill.
Levenhagen, A. A., 515 Zorah St., Oakland, Calif.
Luecke, Gerhardt L., 171 Irwin Dr., R. 11, Pittsburgh 27, Pa.
Malte, W. F., *em.*, 67 Mapleridge Ave., Buffalo, N. Y.
Mueller, Elmer E., 8321 N. 29th St., Omaha 12, Nebr.
Rehwaldt, Edgar F., R. 1, Fairmont, Minn.
Ryding, Eugene, Box 36, Ashland, Mont.
Schmidt, David, Mendoza 1311, Villa Maria, Cordoba, FCCA, Argentina, S. A.
Schmidt, Warren H., 1347 McCutcheon, St. Louis 17, Mo.
Schubkegel, Theodore, 409 Terrace, Austin, Tex.
Shufelt, J. Ernest, Southern Pines, N. C.
Sylwester, O. A., Eden Valley, Minn.
Vomhof, H. E., *em.*, Roundup, Mont.
Weiser, R., R. 1, Odem, Tex.

Teachers:

Fricke, Alf. F., 15710 Corsica Ave., Cleveland, Ohio
Hardt, Theo. H., 51 High St., Mount Clemens, Mich.
Harms, Ernst, *em.*, Young America, Minn.
Petersen, Arthur, 4640 Dryden Rd., Port Arthur, Tex.
Pfitzer, John C., 1882 Walton Ave., New York 53, N. Y.
Rathe, Willard W., 61 High St., Mount Clemens, Mich.
Schaefer, Herman, 2745 Ninth St., Port Arthur, Tex.
Sturm, W., R. 1, Red Bud, Ill.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

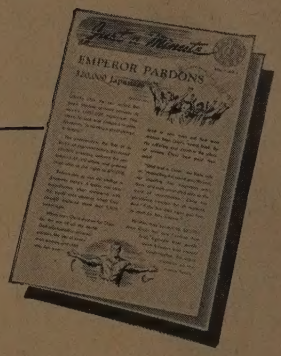
All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

How to Reach the Unchurched

JUST A MINUTE

THE MISSIONARY MINUTEMAN



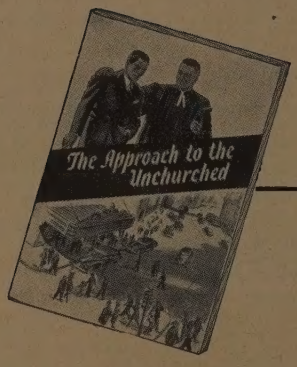
The "Each One Reach One" movement is now in full swing throughout our Synod. Have you invited that unchurched neighbor or relative to *your* church as yet? Need any assistance?

Just a Minute is the answer to a more effective, personal, evangelistic program. Approximately 200,000 copies of the first issue of *Just a Minute* were distributed.

Join the growing mission crusade which is using this attractive, four-page missionary leaflet to win greater numbers of people for Christ.

Published every other month. Orders must be for 50 copies (or multiples of 50) per issue. Price: per 50 copies, 60 cents per issue, postpaid; per 100 copies, $1.00 per issue, postpaid.

Order No. 2 of *Just a Minute*, just off the press.



THE APPROACH TO THE UNCHURCHED

By PHILIP LANGE

Every Christian has a desire to gain his unchurched friends for Christ, but he is not always certain as to the methods and techniques best suited to personal missionary efforts. Here is a book with practical pointers and helpful suggestions! Individuals, ladies' aids, Walther Leagues, men's clubs — all who wish to cultivate a more effective approach to the unchurched will wish to have a copy of this book. 70 pages, 5×7½, paper cover. 40 cents.

COMPEL THEM TO COME IN

By D. C. HENNIG

"I listen to church services broadcast over the radio."

"I send the children."

"I have too much work," etc.

These and 31 other reasons advanced by the unchurched for not attending divine services are set down and each ably refuted on the basis of a Scripture passage in the booklet *Compel Them to Come In.*

If you have been at a loss to answer people who bring forward such excuses, then fortify yourself with Pastor Hennig's pointed refutations and thus put yourself in a position to make a bolder confession of your faith.

Tract 149 — 40 pages, 3½×5¾, paper cover, 10 cents; dozen, 96 cents plus postage; 100, $6.67 plus postage.

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